

Studies among recent hymn-books

Waldo Selden Pratt

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Waldo Selden Pratt



STUDIES AMONG RECENT HYMN-BOOKS

About ten years ago, as a help to exact study of the materials of actual hymnody in a certain group of our American churches, I made an exhaustive catalogue of the hymns found in the sixteen larger hymnals that were published between 1800 and 1900 for use in Congregational and Presbyterian churches. This catalogue was drawn up with a separate card for each hymn, provided with suitable places for a variety of entries, so that from them could readily be compiled any statistical summaries that might be desired. A second set of cards was made for the authors and translators. From the data thus arranged were derived a number of summaries that proved of great interest both historically and practically, for they offered definite information about the prevailing currents of opinion among expert editors, as well as about the actual hymnodic resources that were being supplied to ministers and congregations for their acceptance.

These sixteen books varied greatly in size. The four largest had respectively 1198, 1148, 991 and 859 hymns; the smallest had 522 and 592; four ranged from 718 to 745; six ranged from 612 to 676. The average number for the sixteen was 755. When the duplications were sifted out, it proved that the sixteen books together contained about 2,875 different hymns (and translations), representing 650 writers that could be identified (besides about 125 cases of "anonymous" authorship). In round numbers, about 2,275 of the hymns (79 per cent.) were of English origin, and about 600 (21 per cent.) American. Roughly speaking, about one-third of the hymns came from before 1800, mostly, of course, from the 18th century, while two-thirds were from the 19th century. As might be expected, many hymns were found in all or nearly all the books — 64 in all, 47 in fifteen, 52 in fourteen, 52 in thirteen, 52 in twelve, etc. Altogether some 550 hymns appeared in eight or more books. In the total list the following were the writers most largely represented:— Watts, 233; Wesley, 106; Doddridge, 56; Miss Steele, 39; Newton, 42; Montgomery,

75; Kelly, 41; Heber, 21; Conder, 21; Lyte, 33; Monsell, 33; Neale, 62; Bonar, 70; Gill, 24; Faber, 25; Caswall, 32; How, 28; Baker, 24; Winkworth, 62; Havergal, 28; Hastings, 29; Palmer, 35. The variations between different books, as to both periods and authors drawn upon, were wide and more or less significant. But, except for purposes of comparison, details regarding these matters are not the object here in view.

The study above mentioned was made soon after 1900. Since then five new hymnals have been issued that belong to the same class. These are:

- A. "The Pilgrim Hymnal", 1904.
- B. "Hymns of Worship and Service", 1905, augmented in 1909.
- C. "Church Hymns and Tunes", 1907.
- D. "Hymns of the Living Church", 1910.
- E. "Hymns of the Kingdom of God", 1910.

These have been examined and collated in the same manner as their predecessors. The results seem worthy of somewhat detailed presentation, since they give striking evidence of the rapid changes in opinion and usage that are taking place, at least among the makers of hymnals. Among other things, too, they indicate how active and expanding is the art of hymnody within the boundaries of English-speaking Protestantism.*

These new books show a marked tendency toward a smaller size. The total number of hymns in each is as follows:—A, 546; B, 525-567; C, 659; D, 411; E, 488. The average size, then, is only 535, as against 755 in the previous series—a proportion of about two to three. Taken together, the five books contain about 1,275 different hymns and translations, of which nearly 300 were not included in the sixteen earlier books. This means that 1,900 of the hymns presented before 1900 are not perpetuated by these newer books. In all, there are 441 known authors represented, of which 301 are English and 140 apparently American—without reckoning some 57 "anonymous" hymns. About 950 hymns

* As in the former study, in order to avoid complications, no statistics are included regarding hymnals specifically belonging to other denominations, although, of course, several important books suggest themselves. Thus, in the period before 1900 appeared the official "Hymnal" of the Protestant Episcopal Church (1802), and the Baptist "Sursum Corda" (1808); and, in the recent period falls "The Methodist Hymnal" (1905). Although these, too, have been studied in detail, the statistics here given do not include them.

(75 per cent.) appear to be of English origin, and about 325 of American. The proportion of the latter, therefore, is slightly larger than in the previous period. About half of the new entries (not in the earlier books) are American. The proportion of hymns from before 1800 is now only about 18 per cent., as against about 33 per cent. in the earlier books. This means that about 715 of the hymns now omitted are those of the 18th century or earlier, while only about a dozen of these early hymns are now added to the list.

If we ask, How many hymns are repeated from book to book in this recent series, and how many are more or less peculiar to one or two books? we find the following figures:—

In all five books,	130
In four books,	94
In three books,	153
In two books,	293
In but one book,	598 (A, 193; B, 78; C, 157; D, 71; E, 99)

It is noticeable that B and C have no less than 400 hymns in common. The other pairs of books average but 245 in common.

A question somewhat related to the foregoing is as to the number and proportion of the hymns in these books when graded according to their commonness or rarity in the earlier series of books. The following table gives a hint of the trend of editorial opinion as compared with that of the previous period:—

	A	B	C	D	E
In 13-16 earlier books,	121 (22%)	198 (35%)	204 (31%)	122 (30%)	124 (25%)
In 9-12 do.,	76 (14%)	152 (27%)	158 (24%)	82 (20%)	94 (19%)
In 5-8 do.,	71 (13%)	107 (19%)	150 (23%)	83 (20%)	86 (18%)
In 1-4 do.,	100 (18%)	72 (13%)	108 (16%)	80 (19%)	101 (21%)
In none of them,	178 (33%)	38 (7%)	39 (6%)	44 (11%)	83 (17%)

(The percentages in each case are derived from the total size of the book in question.)

Decidedly interesting is the distribution by date of the hymns now presented for use, since here it appears that there is a marked tendency to change the balance from that which obtained in the previous period. A summary of the statistics runs thus:—

	A	B	C	D	E
From before 1700,	9 (1.6%)	9 (1.6%)	11 (1.7%)	15 (3.6%)	16 (3.3%)
From 1700-29,	18 (3.3%)	46 (8.1%)	46 (7.0%)	11 (2.7%)	18 (3.7%)
From 1730-59,	24 (4.4%)	46 (8.1%)	54 (8.2%)	24 (5.8%)	26 (5.3%)
From 1760-99,	23 (4.2%)	50 (8.8%)	55 (8.3%)	23 (5.6%)	28 (5.7%)
From 1800-29,	39 (7.1%)	66 (11.6%)	86 (13.0%)	42 (10.2%)	41 (8.3%)
From 1830-59,	171 (31.3%)	176 (31.0%)	213 (32.2%)	133 (32.3%)	160 (32.8%)
From 1860-89,	216 (39.6%)	153 (26.9%)	183 (27.7%)	143 (35.0%)	173 (35.5%)
From 1890- ,	46 (8.4%)	21 (3.7%)	11 (1.7%)	20 (4.9%)	26 (5.3%)

For comparison, the *averages* of the previous series of sixteen books are subjoined:

From before 1700,	18 (2.5%)
From 1700-34,	81 (11.1%)
From 1738-63,	77 (10.4%)
From 1764-99,	74 (9.9%)
From 1800-29,	112 (14.9%)
From 1830-59,	237 (31.3%)
From 1860- ,	155 (19.9%)

Any comparison between the number of hymns taken by the two series of books from individual hymnists is apt to be misleading, because in so many cases the older collections were much larger than these recent ones. Still, for what they may suggest, the data are here given regarding the more prominent writers (arranged approximately in chronological order) :—

	IN 5 NEW BOOKS						IN 16 OLD BOOKS	
	A	B	C	D	E	Aver.	Lowest and highest number	Aver.
Watts	13	38	41	7	15	23	44 to 129	75
Wesley, J.	2	1	5	2	3	3	1 " 6	5
Wesley, C.	13	25	27	14	12	18	22 " 41	32
Doddridge	8	11	12	5	9	9	13 " 31	18
Steele	2	3	5	2	2	3	1 " 21	10
Newton	4	11	11	3	7	7	9 " 30	14
Cowper	3	7	6	5	6	5	7 " 11	9
Montgomery	8	16	25	10	11	14	19 " 34	26
Kelly	1	5	8	8	3	5	5 " 25	11
Heber	8	7	9	8	8	8	7 " 15	10
Elliott, C.	4	5	10	5	3	5	3 " 14	7
Bowring	3	4	5	1	2	3	0 " 8	5
Lyte	6	6	11	3	7	7	7 " 17	11
Keble	6	3	3	3	3	4	2 " 7	4
Monsell	8	9	7	4	10	8	0 " 18	7
Neale	8	18	21	19	10	15	5 " 35	20
Bonar	14	16	21	13	9	15	9 " 30	19
Alexander, C. F.	3	6	6	5	6	5	0 " 8	5
Faber	8	11	8	5	9	8	5 " 16	9
Bickersteth	3	5	4	3	4	4	0 " 7	3
Caswall	7	4	6	3	5	5	2 " 16	9
How	10	6	8	9	14	9	1 " 15	8
Baker	1	3	4	5	2	3	1 " 11	6
Winkworth	6	6	8	7	9	7	2 " 27	13
Ellerton	7	5	9	8	12	8	0 " 13	6
Thring	5	4	8	9	7	7	0 " 12	5
Wordsworth	4	7	9	7	5	6	1 " 13	7
Havergal	5	11	12	10	7	9	0 " 14	5
Bryant	2	3	2	3	3	3	0 " 6	3
Hastings	—	4	3	—	2	2	2 " 14	6
Palmer	6	6	4	3	7	5	4 " 27	11
Whittier	15	—	2	2	6	6	0 " 8	3

As shedding light upon the trend of editorial opinion at the present time, as compared with that of a decade or so earlier, it will be of interest to give a list of the hymns that are found in *all*

the recent books with the number of books in which they appeared in the previous series. The full list is as follows:—

Abide with me; fast falls the eventide	Lyte	1847	In 16 books
All hail the power of Jesus' name	Perronet	1780	before 1900
All praise to Thee, my God, this night	Ken	1688	
Art thou weary, art thou languid	Neale	1862	
Brightest and best of the sons of the morning	Heber	1811	
Come, Thou almighty King	?	175-	
Father, whate'er of earthly bliss	Steele	1760	
From Greenland's icy mountains	Heber	1823	
Glorious things of thee are spoken	Newton	1779	
Guide me, O Thou great Jehovah	Williams	1772	
Hark! the herald-angels sing	Wesley	1739	
Holy, holy, holy! Lord God Almighty	Heber	1827	
How firm a foundation, ye saints of the Lord	?	1787	
I heard the voice of Jesus say	Bonar	1846	
*I love Thy kingdom, Lord	Dwight	1800	
Jerusalem the golden	tr. Neale	1851	
Jesus, I my cross have taken	Lyte	1824	
Jesus, Lover of my soul	Wesley	1740	
Jesus shall reign where'er the sun	Watts	1719	
*Jesus, these eyes have never seen	Palmer	1858	
*Jesus, Thou joy of loving hearts	tr. Palmer	1858	
Joy to the world! the Lord is come	Watts	1719	
Just as I am, without one plea	Elliott	1836	
Lead, kindly light, amid the encircling gloom	Newman	1834	
Love divine, all loves excelling	Wesley	1747	
*My faith looks up to Thee	Palmer	1851	
My God and Father, while I stray	Elliott	1834	
Nearer, my God, to Thee	Adams	1841	
O day of rest and gladness	Wordsworth	1862	
*O where are kings and empires now	Coxe	1839	
O worship the King	Grant	1833	
O God, our Help in ages past	Watts	1719	
Rock of ages, cleft for me	Toplady	1776	
Saviour, breathe an evening blessing	Edmeston	1820	
*Softly now the light of day	Doane	1824	
Sun of my soul, Thou Saviour dear	Keble	1827	
Ten thousand times ten thousand	Alford	1867	
The Church's one foundation	Stone	1866	
The Son of God goes forth to war	Heber	1827	
Thy way, not mine, O Lord	Bonar	1857	
When all Thy mercies, O my God	Addison	1712	
When I survey the wondrous Cross	Watts	1707	
Awake, my soul, and with the sun	Ken	1695	In 15 books
Blest be the tie that binds	Fawcett	1782	
Come, ye thankful people, come	Alford	1844	
Father, I know that all my life	Waring	1850	
Hail to the Lord's Anointed	Montgomery	1822	
Hark, hark! my soul; angelic songs are swelling	Faber	1854	
How gentle God's commands	Doddridge	1755	
In heavenly love abiding	Waring	1850	
*My country, 'tis of thee	Smith	1843	
New every morning is the love	Keble	1827	
O for a closer walk with God	Cowper	1772	
*O God, beneath Thy guiding hand	Bacon	1845	
O Jesus, Thou art standing	How	1807	
Onward, Christian soldiers	Baring-Gould	1865	
Our blest Redeemer, ere He breathed	Auber	1829	
Saviour, again to Thy dear name	Ellerton	1868	
*Stand up, stand up for Jesus	Dufield	1858	
Crown Him with many crowns	Bridges	1851	In 14 books
For all Thy saints who from their labors rest	How	1864	
Go, labor on, spend and be spent	Bonar	1843	
In the Cross of Christ I glory	Bowring	1825	
*It came upon the midnight clear	Sears	1850	
*Lord of all being, throne afar	Holmes	1848?	
My God, how wonderful Thou art	Faber	1848	
Now thank we all our God	tr. Winkworth	1858	
Now the day is over	Baring-Gould	1865	
O mother dear Jerusalem	F. B. P.	1700	
Jerusalem, my happy home	How	1867	
O Word of God Incarnate			

(American hymns are marked with an asterisk.)

Our day of praise is done	Ellerton	1869	In 17 books
The day is past and over	tr. Neale	1853	
The day of Resurrection	tr. Neale	1863	
*The morning light is breaking	Smith	1831	
Lord, when we bend before Thy throne	Carlyle	1802	In 13 books
O come, all ye faithful	tr. Oakeley	1852	
O God, the Rock of Ages	Bickersteth	1867	
Rejoice, the Lord is King	Wesley	1746	
Ride on, ride on in majesty	Milman	1827	
Soldiers of Christ, arise	Wesley	1749	
Sweet Saviour, bless us ere we go	Faber	1852	
All people that on earth do dwell	Kethe	1560	In 12 books
Angels from the realms of glory	Montgomery	1816	
As with gladness men of old	Dix	1861	
*Christ for the world we sing	Wolcott	1872	
Christian, dost thou see them	tr. Neale	1862	
Hark! the glad sound! the Saviour comes	Doddridge	1745	
O Lord of heaven and earth and sea	Wordsworth	1863	
*O Love Divine, that stooped to share	Holmes	1859	
One there is above all others	Newton	1779	
Souls of men, why will ye scatter	Faber	1854	
There's a wideness in God's mercy	Alexander	1858	
Was there ever kindest Shepherd	Baker	1868	
The golden gates are lifted up	Cousin	1857	
The eternal gates lift up their heads	tr. Caswall	1854	
The King of Love my Shepherd is	Whiting	1861	In 11 books
The sands of time are sinking	Whittier	1856	
When morning gilds the skies	tr. Pott	1861	
Eternal Father, strong to save	How	1864	
*Immortal Love, for ever full	Doane	1848?	In 10 books
The strife is o'er, the battle done	tr. Pusey	1840	
We give Thee but Thine own	Doddridge	1745	
*Fling out the banner! let it float	Bode	1869	
Lord of our life and God of our salvation	Gladden	1879	
O God of Bethel, by whose hand	Alexander	1848	
O Jesus, I have promised	tr. Baring-Gould	1867	
*O Master, let me walk with Thee	tr. Neale	1854	In 9 books
There is a green hill far away	Dix	1867	
Through the night of doubt and sorrow	Montgomery	1853	
All glory, laud and honor	tr. Hedge	1852	In 8 books
Come unto Me, ye weary	Whitmore	1824	
In the hour of trial	Monseil	1863	
*A mighty fortress is our God	Pierpoint	1864	
Father, again in Jesus' name we meet	Bickersteth	1876	
Fight the good fight with all thy might	tr. Hedge	1852	In 8 books
For the beauty of the earth	Whitmore	1824	
Peace, perfect peace	Monseil	1863	
Every morning mercies new	Pierpoint	1864	
Rejoice, ye pure in heart	Bickersteth	1876	
Spirit of God, descend upon my heart	Brooks	1868	In 6 books
*O little town of Bethlehem	Havergal	1878	
Take my life and let it be	Bonar	1867	
When the weary, seeking rest	Clephane	1872	In 5 books
Beneath the Cross of Jesus	Lathbury	1884	
*Break Thou the bread of life	Havergal	1878	
I am trusting Thee, Lord Jesus	Procter	1858	
My God, I thank Thee, who hast made	Havergal	1874	
Standing at the portal	Ellerton	1871	
The Lord be with us as we bend	Elliott E.	1870	
Thou didst leave Thy throne and Thy kingly crown	Wesley	1749	In 4 books
Forth in Thy name, O Lord, I go	Havergal	1874	
Lord, speak to me, that I may speak	Matheson	1883	In 3 books
O Love that will not let me go	Doddridge	1755	In 16 books
	Watts	1719	

To these may well be added a list of those hymns that appear in *four* out of five of the new hymnals, as follows:—

Awake, my soul, stretch every nerve
Before Jehovah's awful throne

Doddridge 1755 In 16 books
Watts 1719

How sweet the name of Jesus sounds
 Jesus, the very thought of Thee
 My dear Redeemer and my Lord
 My soul, be on thy guard
 *O sacred Head, now wounded
 Rejoice, all ye believers
 While Thee I seek, protecting Power

Come, let us join our cheerful songs
 God moves in a mysterious way
 Majestic sweetness sits enthroned
 Praise to God, immortal praise
 Sleep thy last sleep
 The Spirit breathes upon the word
 A glory gilds the sacred page
 While shepherds watched their flocks

Bread of the world, in mercy broken
 Come, Holy Spirit, heavenly Dove
 Come, ye disconsolate
 Forward! be our watchword
 God is love! His mercy brightens
 Hark! my soul, it is the Lord
 *More love, to Thee, O Christ
 *O Thou, whose own vast temple stands
 The Head that once was crowned with thorns
 The heavens declare Thy glory, Lord
 There is a safe and secret place

According to Thy gracious word
 Brightly gleams our banner
 Go to dark Gethsemane
 Look, ye saints, the sight is glorious
 My God, is any hour so sweet
 The spacious firmament on high
 Thou, whose almighty word
 Upward, where the stars are burning
 Ye servants of God, your Master proclaim

Christ, whose glory fills the skies
 Jesus, where'er Thy people meet
 *Lord, lead the way the Saviour went
 Welcome, happy morning

Christians, seek not yet repose
 Come, said Jesus' sacred voice
 Come to our poor nature's night
 Holy Ghost, the Infinite
 *Fairest Lord Jesus
 Here, O my Lord, I see Thee face to face
 Jesus lives! thy terrors now
 Let us with a gladsome mind
 *Purer yet and purer
 Saviour, like a shepherd lead us
 Sometimes a light surprises
 Still with Thee, O my God
 This is the day of light

At even, when the sun was set
 By Christ redeemed, in Christ restored
 *God bless our native land
 Hail the day that sees Him rise
 Lead us, heavenly Father, lead us
 O Thou, from whom all goodness flows
 Once in royal David's city
 Saviour, teach me day by day
 The sun is sinking fast
 Thine arm, O Lord, in days of old
 We plough the fields and scatter

Jesus calls us, o'er the tumult
 Much in sorrow, oft in woe
 Oft in danger, oft in woe
 The radiant morn hath passed away
 The shadows of the evening hours

Come, ye faithful, raise the strain
 O it is hard to work for God
 God's glory is a wondrous thing
 Workman of God, O lose not heart
 One sole baptismal sign
 Praise, my soul, the King of heaven
 *Shepherd of tender youth

Newton 1779 In 16 books
 tr. Caswall 1849
 Watts 1709
 Heath 1781
 tr. Alexander 1830
 tr. Findlater 1854
 H.M. Williams 1790

Watts 1707 In 15 books
 Cowper 1774
 S. Stennett 1787
 Bar auld 1772
 Dayman 1868

Cowper 1779
 Tate 1702

Heber 1827 In 14 books
 Browne 1720
 Moore 1816
 Alford 1871
 Bowring 1825
 Cowper 1768
 Prentiss 1872
 Bryant 1837
 Kelly 1820
 Watts 1719
 Lyte 1834

Montgomery 1825 In 13 books
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 Ellerton 1867

Twells 1868 In 10 books
 Rawson 1858
 C. T. Brooks 1844 ?
 Wesley 1739
 Edmeston 1821
 Haweis 1791
 Alexander 1848
 Leeson 1842
 tr. Caswall 1838
 Plumptre 1865
 tr. Campbell 1861

Alexander 1852 In 9 books
 White 1812
 Thring 1866
 Procter 1862

tr. Neale 1859 In 8 books

Faber 1849
 Robinson 1842
 Lyte 1834
 tr. Dexter 1849

Thy life was given for me I gave My life for thee *We bless Thee for Thy peace, O God	Havergal ?	1860 1862	Iu 8 books ?
All my heart this night rejoices Jesus came, the heavens adoring Fountain of good, to own Thy love Jesus Christ is risen to-day Summer suns are glowing	tr. Winkworth Thring Doddridge tr. ? How	1858 1864 1755 1708 1871	In 7 books 1864 1755 1708 1871
*Again, as evening's shadow falls Thou hidden love of God	Longfellow tr. J. Wesley	1859 1738	In 6 books 1859
*Dear Lord and Father of mankind	Whittier	1855	In 5 books
Arise, O Lord of Hosts To Thee, O God, we fly Lord, while for all mankind we pray	How Wreford	1871 1837	In 4 books 1864
*City of God, how broad and far O God of mercy, God of might	Johnson Thring	1864 1880	In 3 books 1864
O perfect love, all human thought *O Lord of life, our saving Health	Blomfield Longfellow	1889 1886	In 2 books 1889
I've found a Friend, O such a Friend When wilt Thou save the people	Small E. Elliott	1866 1850	In 1 book 1866
*Ancient of days, who sittest Behold us, Lord, a little space O Thou, not made with hands *God's trumpet wakes the slumbering world	W. C. Doane Ellerton Palgrave Longfellow	1886 1871 1867 1864	Not in earl- ier books 1871 1867 1864

It is apparent from these lists that the judgment as to what hymns it is more or less imperative to include in books of the present day is somewhat different from what it was ten or twenty years ago. The two lists include 224 hymns. Of these, 117 were in 13-16 previous books; 59 in 9-12; 33 in 5-8; 11 in 1-4; and 4 in none. That new hymns should gradually be coming into general favor, is natural. Others must be displaced to make room for them, especially when the effort is being made to reduce the total size of hymnals. The interesting point is as to what hymns are being retired. As a help to studying this, I give below lists of the hymns that were decidedly common in the earlier period, but are now not found in four out of the five new books:—

In 16 earlier books:—

A charge to keep I have
Am I a soldier of the cross
Asleep in Jesus, blessed sleep
Christ the Lord is risen to-day
For ever with the Lord
From all that dwell below the skies
Let saints below in concert sing
O could I speak the matchless worth
O Jesus, King most wonderful
Rise, my soul, and stretch thy wings
There is a fountain filled with blood
There is a land of pure delight
Your harps, ye trembling saints

Wesley	1762	Now in	BC	E
Watts	1724	"	BC	EE
Mackay	1832	"	BC	EE
Wesley	1739	"	BC	EE
Montgomery	1835	"	BC	E
Watts	1719	"	ABC	
Wesley	1759	"	ABC	
Medley	1789	"	BC	
tr. Caswall	1849	"	C	E
Seagrave	1742	"	BCD	
Cowper	1772	"	BC	
Watts	1707	"	BC	
Toplady	1772	"	C	E

In 15 earlier books:—

A few more years shall roll
Alas! and did my Saviour bleed
Approach, my soul, the mercy-seat
Awake, and sing the song
Come, Holy Spirit, heavenly dove, With
Come, my soul, thy suit prepare
Come, Thou Fount of every blessing

Bonar	1844	"	B	DE
Watts	1707	"	BC	
Newton	1779	"	BC	
Hammond	1745	"	BC	
Watts	1707	"	BC	E
Newton	1779	"	BCD	
Robinson	1758	"	BC	

In 15 earlier books (*Continued*) :—

Come, we that love the Lord
From every stormy wind that blows
God is the Refuge of His Saints
Hark! the song of jubilee
Hark! what mean those holy voices
I'm but a stranger here
Jesus, and shall it ever be
Lord, dismiss us with Thy blessing
Lord, it belongs not to my care
Lord of the Sabbath, hear our vows
Thine earthly Sabbaths, Lord, we love
O for a thousand tongues to sing
O Paradise, O Paradise
On the mountain's top appearing
Pleasant are Thy courts above
Safely through another week
While with ceaseless course the sun

Watts	1707	Now in	BC
Stowell	1828	"	BC
Watts	1719	"	BC
Montgomery	1818	"	A
Cawood	1819	"	BC
Taylor	1836	"	BC
Grigg	1705	"	BC
Fawcett?	1773	"	A B C
Baxter	1681	"	A C E
Doddridge	1755		
Wesley	1740	"	B C D
Faber	1862	"	B C E
Kelly	1802	"	B C D
Lyte	1834	"	B E
Newton	1774	"	B C E
Newton	1774	"	B C E

In 14 earlier books :—

As pants the hart for cooling brooks
Awake, my soul, in joyful lays
By cool Siloam's shady rill
Calm on the listening ear of night
Come, Holy Spirit, come
For thee, O dear, dear country
*Gently, Lord, O gently lead us
*How beauteous were the marks divine
O who like Thee, so calm, so bright
Light of those whose deary dwelling
Lord of the worlds above
My Jesus, as Thou wilt
*O cease, my wandering soul
O for a heart to praise my God
See Israel's gentle Shepherd stand
Soon may the last glad song arise
Stand up, and bless the Lord
Stand up, my soul, shake off thy fears
Sweet the moments, rich in blessing
This is the day the Lord hath made
*Tis midnight! and on Olive's brow
Weary of earth and laden with my sin
When gathering clouds around I view
When I can read my title clear
When our heads are bowed with woe
When, streaming from the eastern skies
Why should the children of a King

Tate & Bro.	1696	"	B C
Medley	1782	"	B C
Heber	1812	"	A B
Sears	1834	"	A B C
Hart	1759	"	A B C
tr. Neale	1851	"	B C E
Hastings	1831	"	C
Coxe	1844	"	A B C
Wesley	1746	"	B
Watts	1719	"	B C
tr. Borthwick	1854	"	B C D E
Muhlenberg	1826	"	A C
Wesley	1742	"	B C D
Doddridge	1755	"	A B C
Vokes?	1816		
Montgomery	1825	"	B C D
Watts	1707	"	C
Shirley	1770	"	B C
Watts	1719	"	B C
Tappan	1822	"	B
Stone	1866	"	B C
Grant	1806	"	B
Watts	1707	"	B C
Milman	1827	"	A C E
Shrubsole	1813	"	B C
Watts	1700		

In 13 earlier books :—

Behold, a stranger at the door
Blow ye the trumpet, blow
Call Jehovah thy salvation
Cast thy burden on the Lord
Children of the heavenly King
Depth of mercy, can there be
Give to the winds thy fears
God calling yet? shall I not hear
God that madest earth and heaven
Grace! 'tis a charming sound
Hail, Thou once-despised Jesus
Jesus, hail! enthroned in glory
Hark! ten thousand harps and voices
Hark! the sound of holy voices
High in the heavens, eternal God
How beauteous are the feet
I know that my Redeemer lives
*I love to steal awhile away
I'm not ashamed to own my Lord
My God, how endless is Thy love
My spirit on Thy care
Nature with open volume stands
O the sweet wonders of Thy grace
Not all the blood of beasts
Now God be with us
O Holy Saviour, Friend unseen
O where shall rest be found
*One sweetly solemn thought
Our Lord is risen from the dead
Prayer is the soul's sincere desire
Songs of praise the angels sang
Sweet is the work, my God, my King,
The Lord my Shepherd is
*Thou art the Way; to Thee alone

Grigg	1765	"	B E
Wesley	1750	"	B C
Montgomery	1822	"	C
Hill	1783	"	B C
Cennick	1742	"	B C D
Wesley	1740	"	B C
tr. J. Wesley	1739	"	A C E
tr. J. Wesley	1855	"	B C
Heber	1827	"	C D E
Doddridge	1755	"	B C
Bakewell	1757	"	B C
Kelly	1806	"	B C D
Wordsworth	1862	"	B C D
Watts	1719	"	B C
Watts	1707	"	B C
Wesley	1742	"	B C D
Brown	1824	"	B
Watts	1709	"	B C
Watts	1709	"	B C E
Lyte	1834	"	A C
Watts	1707		
Watts	1709	"	B C
tr. Winkworth	1863	"	A B C
Elliott	1834	"	A B C
Montgomery	1819	"	B C
Cary	1854?	"	B C
Wesley	1743	"	B
Montgomery	1819	"	B C D
Montgomery	1819	"	B C
Watts	1719	"	B C
Watts	1719	"	A B C
Doane	1824	"	B C D

In 13 earlier books (*Continued*):—

Through all the changing scenes of life	Tate & Br.	1696	Now in	C
Watchman, tell us of the night	Bowring	1825	"	A B C
What are these in bright array	Montgomery	1819	"	C
Ye servants of the Lord	Doddridge	1755	"	B C

Of the 98 hymns in this list, it will be noticed that only 4 are wholly omitted in the recent books, and only 9 others are found in but one book; while 85 are found in at least two books, and 40 in three books. Relatively, however, they do not occupy the same position of importance as they held in the earlier books. (Incidentally it may be noted that of these 98 hymns, 18 are included in A; 80 in B; 85 in C; 15 in D; and 21 in E.)

It is evident, from even a casual glance at these lists, that one of the movements taking place is away from hymns of the 18th century in favor of those of the 19th century. Out of 224 hymns most in favor in the five recent books, only 55 (25 per cent.) come from before 1800; while of 98 hymns that the earlier books had favored, but which are now less favored, 57 (58 per cent.) come from before 1800, and 24 more come from the first third of the 19th century. Among these 98, 20 are by Watts, 4 by Doddridge, 10 by Wesley, 4 by Newton, and 8 by Montgomery. All of this is what might be expected in connection with so vital and progressive a form of literature as hymnody, though the inevitable shift of usage may perhaps seem startling to some whose standards were fixed a generation ago.

But, of course, there are other factors at work besides that of mere age. It is somewhat noticeable that about one-eighth of the 98 hymns that are losing favor are versions of the Psalms. Every year takes us further away from the time when such versions were regarded as typical of what should be sung in churches. Possibly the growing use of the Psalms as material for responsive reading may tend to make their use in metrical form less grateful. And there can be little doubt that all metrical versions, even when as free as those of Watts, have a slightly mechanical quality, which detracts from their lasting acceptability.

Probably the element of metrical form is exerting a decided influence, though usually yielded to unconsciously, particularly as meter is necessarily involved with the whole question of the tunes with which hymns are associated. As is well known, our English hymnody started with an almost exclusive employment of the iambic schemes that finally acquired the names "Common Meter", "Long Meter", and "Short Meter", mostly in four-line stanzas. This domination of style by a single family of met-

rical schemes lasted unbroken until about 1740. Wesley broke it up by a wholly revolutionary exuberance of meters on his own part, but the effect of his innovations did not become general until long after. It was really not until the 19th century was well on its way that there set in a general tendency to study the possibility of many varying meters and to explore the possibilities of longer stanzas. The result of this movement, supported by the introduction of a large number of tunes of much greater musical richness than had been customary earlier, has been the creation, I think, of an unconscious distaste for hymns in the plainer measures, because they sound a trifle "old-fashioned." As supporting this general thesis, it may be noted that, of the 98 hymns above, which seem to be losing ground, nearly two-thirds are in C. M., L. M., or S. M., and that, if 7s. be added, three-fourths of the total are included. On the other hand, in the list of hymns that are in all the recent books, less than one-third are in C. M., L. M., or S. M., and that there are represented thirty or more meters that were wholly unknown to the age of Watts.

This reference to the subject of meter leads on inevitably to that of tunes, as having great influence in giving individuality and popular power to particular hymns, so that they acquire a firm hold upon usage. With hymns that have some rather rare metrical scheme it is likely that some one tune will come to be generally associated, and, if this tune happens to be very good, it confers upon the hymn an added charm and a new place in popular estimation. The sudden rise into almost universal acceptance of sundry hymns from the middle of the 19th century and later was certainly due to the fact that they were promptly provided with tunes of so much beauty that hymn and tune together sung themselves into the hearts of people. It is hardly necessary to cite instances of this in the lists of favored hymns given above. All might not agree about the aptness of the illustrations that any one critic might select. But about the general force of the point there can be little doubt.

It is a far more delicate question as to how much the shift in opinion is due to the thought-contents of the hymns, particularly if the inquiry is pushed in the direction of what is often called their "theology." There can be no doubt that in these latter days

there has been a growing dislike of hymns that sound "didactic," especially if they contain words or phrases that are associated with dogmatic discussions. The old idea of a hymn, at least as exemplified by the Watts school, was often excessively ministerial or homiletic. Usage, which is essentially congregational, has tended steadily to exalt hymns of expression — of worship, rather than of instruction or exhortation. In order to avoid being discarded, many hymns have had to be greatly abbreviated. Many, too, have encountered criticism because of some one or two turns of expression that have come to seem "unfortunate." One may fairly question whether there is to-day, in the hymnody that has the widest acceptance, any lack of real evangelical conviction, of a sort, too, that has vital relation to that of the fathers; but the ways in which this conviction is given voice for congregational song is certainly different. In particular hymn-books the predilections of the editor or editors for some one type of theological views may occasionally be traced, but, on the whole, hymn-books that gain much circulation are those that utter a body of sentiments that are rooted deep and firm in Gospel essentials.

In one direction, however, it is probably true that our age is adding substantially to the range of thought in hymnody — or, at least, is tending to readjust the balance. There is to-day a widespread call for more and better hymns of "action" or "service" — hymns that have reference to what those who sing can or ought to "do." It might be argued that this is not a new element. It was not wanting at any other stage in the development of our English hymnody. But there is a new emphasis upon certain forms of practical action among Christians, and with it has come the demand for somewhat new ways of utterance. There is less interest in hymns of mystic contemplation, as well as in those of what may be called "logical" contemplation; while there is a call for verses that give vent to energy, tangible aspiration, definite plans of campaign for one's self, for the Church, for the world. This doubtless explains part of the movement in hymn-selection that is going on among editors.

At the risk of seeming to overload this study with mere catalogues, I give the full list of hymns which appear in one or more

of these new books, but which were *not* found in the earlier sixteen:—

A gladsome hymn of praise we sing	Blatchford	1870	In	A
A little child the Saviour came	Robertson	1861		C
*A little kingdom I possess	Alcott	1846		E
Ab, Holy Jesus, how hast Thou offended	?	1899		E
*All for Jesus, all for Jesus	Simpson	...		D
All things bright and beautiful	Alexander	1843		E
*Ancient of days, who sittest enthroned	W. C. Doane	1886	A	BCD
And art Thou come with us to dwell	Greenwell	1874	A	
*And it is Thy voice, patient Saviour	Tomlins	...		D
*Another year of setting suns	Chadwick	1873	A	
As darker, darker fall around	?	...	A	
As helpless as a child who clings	Burns	1856		D
At all times praise the Lord	Howson	1881	A	
At Thy feet, O Christ, we lay	Bright	1867		DE
Be with me, Lord, where'er I go	Cennick	1741		E
Before the day draws near its ending	Ellerton	1880		C
Before Thine awful presence				
Before Thy holy presence, Lord	How	1854	A	E
Begin the day with God	Bonar	1864	A	
*Behold a Sower! from afar	Gladden	1897	A	
Behold us, Lord, a little space	Ellerton	1871	A	BC
Believe not those who say	Bronte	1851	A	E
Beloved, let us love; love is of God	Bonar	1881		D
Blessed Jesus, here we stand	tr. Winkworth	1858		C
*Blessed Master, I have promised	Dickinson	1900	A	
*Blow, winds of God, awake and blow	Whittier	1866		E
Breathe on me, breath of God	Hatch	1886	AB	E
*Bring, O morn, thy music	Gannett	1893	A	
Christian, rise and act thy creed	F. A. R. Russell	...	AB	D
Come, brothers, let us go	tr. Winkworth	1855	A	
Come, labor on, who dares stand idle	Borthwick	1859		E
Come, let us join with faithful souls	Tarrant	...	A	
Come, let us raise a common song	Matheson	1890	A	
*Come, let us sing a tender song	Chadwick	1901	A	
*Come to Jesus, ye who labor	Parker	1898	A	
Courage, brother, do not stumble	Macleod	1857		BC
*Deal gently with us, Lord	Everett	1866	A	
Dear Friend, whose presence in the house	Clarke	1855	A	
Dear Lord, who once upon the lake	Pease	1890	A	
Dost thou bow beneath the burden	Coster	1880	A	
*Draw Thou my soul, O Christ	Larcom	1892	A	
Each mighty power of evil	Gill	1881		E
*Enduring soul of all our life	Oakley	1885		E
*Enter and worship here	Albertson	1900		B
*Ere to the world again we go	?	1845	A	
Eternal God, we look to Thee	Merrick	1763	A	
Faith of our fathers, living still	Faber	1849	B	DE
*Father, give Thy benediction	?	1864	A	
Father in heaven, who loveth all	Kipling	...		DE
*Father, Thy presence ever near	Hale	...	A	
*Father, to Thee we look in all our sorrow	Hosmer	...	B	E
*Father, to us Thy children, humbly kneeling	Clarke	1856	A	
*Father, who art alone	E. J.	...	C	
*For mercies past we praise Thee, Lord	?	1846	A	
For the Bread and for the Wine	Bonar	1874		CD
*From age to age how grandly rise	Hosmer	1899	A	
*From age to age they gather	Hosmer	1891	AB	
*From ocean unto ocean	Murray	...	C	
From Thee all skill and science flow	Kingsley	1872	A	E
Gather us in, Thou Love that fillest all	Matheson	1890	A	D
Give me, O Lord, a heart of grace	Gilbert	...	A	
Give thou thy youth to God	Bonar	...	C	
*Go forth to life, O child of earth	Longfellow	1864	A	
*Go not, my soul, in search of Him	Hosmer	1879	A	
*God Himself is with us	tr. Coffin	1910		E
God make my life a little light	Edwards	1873	A	
*God of the earnest heart	Johnson	1848	AB	E
*God of the earth, the sky, the sea	Longfellow	1864	A	
*God of the fathers, show their sons	Raymond	1900		C
*God of the strong, God of the weak	Gilder	...		D
*God our Sun, the day we own	?	...	A	
*God's trumpet wakes the slumbering world	Longfellow	1864	A	BC
*Gone are those great and good	Pierpoint	1830	A	
Gone is the hollow, murky night	tr. Doubleday	1842		E
Gracious Spirit, Dove divine	Stocker	1777		C
Great Shepherd of Thy people, hear	Newton	1779		C
Hail, gladdening light	tr. Keble	1834	A	D

*Hath not thy heart within thee burned	Bulfinch	1832	A
*He hides within the lily	Gannett	1873	A
He leads us on by paths we did not know	tr.?	...	A
He liveth long who liveth well	Bonar	1864	A
He who suns and worlds upholdeth	Gill	1880	E
*Heaven is here, where hymns of gladness	J. G. Adams	1846	D
Heavenly Father, may Thy love	Guest	1835	C
Heavenly Father, Thou hast brought us	Hawkins	1885	C
*Hills of God, break forth in singing	Buckham	1848	A
Ho! every one that thirsts, draw nigh	Wesley	1740	C
*Ho! ye that rest beneath the rock	Sears	1864	A
*Holy Father, great Creator	Griswold	1835	C
Holy Father, in Thy mercy	Stephenson	1889	CD
Hope on, hope on! the golden days	Thring	1866	AB
*How blest Thy first disciples, Lord	Pease	1890	A
How happy is he born and taught	Wotton	1851	A
*How near to us, O God, Thou art	?	...	A
*How sweet and silent is the place	A. F. Palmer	1901	A
I am not worthy, Holy Lord	Baker	1875	E
*I little see, I little know	Hosmer	1883	A
*I live for those who love me	Banks	1860	B
*I look to Thee in every need	Longfellow	1864	E
I love, I love Thee, Lord Most High	tr. Caswall	1858	EE
*I sought the Lord, and afterward I knew	?	...	A
*I thank Thee, Lord, for strength of arm	Davis	1908	E
If Thou impart Thyself to me	Wesley	175?	C
*In Christ I feel the heart of God	Larcom	...	D
*In life's earnest morning	Oakley	1885	E
*In our day of thanksgiving	Draper	1894	E
In token that thou shalt not fear	Alford	1832	C
Jesus, Fountain of my days	Matheson	1890	A
Jesus, holiest, tenderest, dearest	Gill	1891	E
Jesus, I will trust Thee	Walker	1855	C
*Jesus is risen! lift your glad voices	Pease	1891	A
Jesus, loving to the end	Pollock	1870	E
(Jesus, in Thy dying woes)	Simpson	...	D
*Jesus, the Crucified, pleads for me	Van Dyke	1910	E
*Jesus, Thou divine Companion	Jenner	...	D
*Jesus, Thou hast willed it	Pollock	1870	E
Jesus, whelmed in fears	Holland	1902	E
(Jesus, in Thy dying woes)	Hearn	...	A
*Judge eternal, throned in splendor	Holmes	1861	A
Just as I am, Thine own to be	Wesley	1747	A
*Land where the banners wave last in the sun	Bateman	1862	B
Leader of faithful souls, and Guide	Longfellow	1864	E
Let us, brothers, let us gladly	Rankin	1900	A
*Life of ages, richly poured	Owen	...	E
*Light of the world's dark story	tr. Coffin & V.	1910	E
*Lightened the darkness of our life's long night	Longfellow	1876	A
*Like a river glorious	?	...	C
*Lo, a fair Rose ablooming	Wm. Wordsworth	1834	E
*Lo, the earth is risen again	Butler	1831	A
Lo, what a crowd of witnesses	Parker	1890	AB
Look up to heaven! the industrious sun	Hay	...	B
Looking upward every day	Bonar	1867	E
*Lord, as we Thy name profess	Cauldwell	...	D
*Lord, from far-severed climes we come	Burke	1903	E
Lord, give me light to do my work	Blackie	1856	E
*Lord, help us in this solemn act to see	Coster	1892	A
*Lord of life and King of Glory	Stone	1872	C
Lord of might and Lord of Glory	Montgomery	1818	C
Lord of the gracious sunshine	Blake	...	D
Lord of the harvest, it is right and meet	Murray	...	C
Lord, teach us how to pray aright	A. N.	1884	E
*Lord, the word is spoken now	Rossetti	...	D
*Lord, Thou lovest the cheerful giver	Bowie	1910	E
Lord, Thy mercy now	Best	1908	B
Love came down at Christmas	Armitage	1886?	A
*Love thyself last! look near	Coster	1900	AB
*Lovely to the outward eye	Lowell	1864	A
*Made of one blood with all on earth	Howe	1861	A
March on, march on, O ye soldiers true	Bulfinch	1832	D
March on, O soul, with strength	Mason	1863	E
*Men, whose boast it is that ye	?	...	B
*Mine eyes have seen the glory of the Lord	?	...	B
*Most gracious Saviour, 'twas not Thine	Hosmer	1882	A
My God, my only Help and Hope	Offord	...	B
*My Jesus, I love Thee, I know Thou art mine	Pease	1891	A
*My Saviour, Thou hast offered rest	Gaskell	1837?	A
*Not always on the mount may we			
*Not in some cloistered cell			
*Not long on Hermon's holy height			
Not on this day, O Lord, alone			

*Not so in haste, my heart	Torrey	1876	A	E
*Now sing we a song for the harvest	Chadwick	1871	A	E
Now the wings of day are furled	Brooke	1881	A	
*Now, while we sing our closing psalm	Longfellow	...	A	
*O beautiful for spacious skies	Bates	1904	B	
*O beautiful, my country	Hosmer	...	AB	D
O blessed God, to Thee I raise	tr.?	1890?		E
*O blessed Son of God	Crain	1906	BC	
*O brother man, fold to thy heart thy brother	Whittier	1848	AB	
*O Child of lowly manger	Blanchard	1906		E
O Father, in Thy Father's heart	Armitage	1887		EE
*O Father, when the softened heart	?	1902?		E
O Friend divine, with Thee apart	Coster	1900	A	
*O God, I thank Thee for each sight	C. A. Mason	...	A	
*O God, Thou Giver of all good	Longfellow	1864	A	E
O God, Thou in Thy love dost make	Monsell	...	A	
*O God, Thy world is sweet with prayer	Larcom	...	A	
*O God, while generations flee	?	...	A	
O God, whose love is near	Brooke	1881	A	
O happy house, where Thou art loved	tr. Hindlater	1858		DE
*O heavenly gift of love divine	Very	...	A	
*O holy city seen of John	Bowie	1910		E
*O Life that maketh all things new	Longfellow	1874	A	
*O Lord, in whom are all my springs	?	...	A	
O Lord, it is a blessed thing	How	1871		E
O Lord of life and love and power	Armitage	1875	A	
*O Lord of life, once laid in Joseph's tomb	Pease	1893	A	
*O Lord of life, where'er they be	Hosmer	1888	A	
O Lord, with toil our days are filled	Ainger	...		E
*O Love divine, whose constant beam	Whittier	1860	AB	
*O Love of God most full	Clute	...	A	
*O Master, Brother, Lord and Friend	Parker	1903	A	
O Master, when Thou callest	Stock	1888		C
*O North, with all thy vales of green	Bryant	...		DE
O praise the Lord our God	Plumptre	1864	A	
O render thanks unto the Lord	Evans	1865		C
*O sometimes gleams upon our sight	Whittier	1852	A	
O Thou, not made with hands	Palgrave	1867	A	CDE
*O Thou who sealest up the past	Cole	1887	A	
O Thou whose hand has brought us	Goadby	1879		E
*O Thou whose liberal sun and rain	Longfellow	1864	A	
O 'twas a joyful sound to hear	Tate & Br.	1698	A	
*O Zion, haste! thy mission high fulfilling	Thomson	1870		BCD
*Once more the liberal year laughs out	Whittier	1859	A	
*Once to every man and nation	?	...		D
One Lord there is, all lords above	Rands	1872	A	
Our God and Father, mindful of the love	Bright	1875		E
*Out of the dark the circling sphere	Longfellow	1864	A	
Part in peace! is day before us	Adams	1841	A	
Past are the cross, the scourge, the thorn	Jewitt	...	A	
*Peace of God, which knows no measure	?	...	A	
Peacefully round us the shadows	Blatchford	...	A	
*Praise to God and thanks we bring	Gannett	1882	A	
*Present with the two or three	Freer	...		C
*Rest for the weary hands is good	Whittier	1871	A	
*Rest in the Lord, my soul	Babcock	...	A	
Ring out the old, ring in the new	Tennyson	1850	A	
Round me falls the night	Romanis	1878		E
Saw you never in the twilight	Alexander	1853		D
*Send down Thy truth, O God	Sill	1867	A	
Shall we grow weary in our watch	Whittier	1841	A	
Silent, like men in solemn haste	Bonar	1864	A	
*Sing we of the golden city	Adler	1878	A	DE
Hail the glorious golden city	Blatchford	1875	A	
Softly the silent night	Tennyson	1850	A	D
Strong Son of God, immortal Love	Lyte	1834		C
Sweet is the solemn voice that calls	Spurgeon	1866	AB	
Sweetly the holy hymn	Burman	1860	C	
Teach me to live! 'tis easier far	Pollock	1875		C
Teach us what Thy love has borne	Waring	1850	A	
(Father, hear Thy children's call)	C. A. Mason	...	A	
Tender mercies on my way	I. Williams	1842	A	
*The changing years, eternal God	Thayer	1897	B	D
The child leans on its parent's breast	tr.?	1899		E
The Church of God is established	?	...		D
The duteous day now closeth	Wordsworth	1862	B	
The first Nowell the angel did say	Gostick	...	A	
The grave itself a garden is	C. A. Mason	...	A	
The light pours down from heaven	Gannett	1873	A	
The Lord is in His Holy Place	Stone	1872	A	
*The old year's long campaign is o'er	Hemans	...	A	
—The peace which God bestows				

The shepherds had an angel	Rossetti	...	D
*The sun declines! o'er land and sea	Walmsley	1893	E
The voice says, Cry! what shall we cry	Twells	...	D
The wise may bring their learning	?	1887	E
*The world looks very beautiful	Warner	1860?	E
There are coming chances great	Matheson	1890	A
There is no sorrow, Lord, too light	Crewdson	1860?	E
These things shall be—a loftier race	Symonds	1880	A
*Thirsting for living spring	Appleton	1846	D
*Thou gracious Power, whose mercy lends	Holmes	...	DE
*Thou hast gone up again	Scudder	1874	A
Thou in whose name the two or three	Ellerton	1871	E
*Thou Lord of Hosts, whose guiding hand	Frothingham	1846	E
*Thou who dost all things give	Furness	1860	A
Though home be dear, and life be sweet	Armitage	...	A
Through centuries of sin and woe	J. H. Gurney	1838	D
Thus heaven is gathering, one by one	Bickersteth	1833	A
*Thy kingdom come, O Lord	Hosmer	1905	E
*Thy kingdom come! on bended knee	Hosmer	1891	AB
*Thy name, O Lord, in sweet accord	Parker	1885	E
*'Tis winter now; the fallen snow	Longfellow	...	A
*To do Thy holy will	Cooper	...	E
*To Him who children blessed	Clarke	1844	A
*To sacrifice, to share	?	...	A
To Thee, whose temple is all space	Pope	1738	E
*Trumpet of God, sound high	A. Brooks	...	CD
'Twixt gleams of joy and clouds of doubt	Shairp	1871	E
Upon the hills the wind is bleak	Skelton	...	A
We come, our hearts with gladness glowing	tr. Cox	1841	A
*We praise Thee, O God, our Redeemer, Creator	Cady	...	D
*We pray no more, made lowly wise	Hosmer	1879	A
We pray Thee, Jesus, who didst first	Phillimore	1863	C
*We see not, know not	Whittier	1863	A
*What means this glory round our feet	Lowell	1884	A
*What Thou wilt, O Father, give	Whittier	1863	A
When Christ was born of Mary free	?	...	D
*When courage fails, and faith burns low	Hosmer	1881	A
*When mother-love makes all things bright	Jenks	...	D
When my love to Christ grows weak	Wreford	1837	E
*When spring's soft breath and softer showers	?	...	A
*When Thy heart with joy o'erflowing	T. C. Williams	1891	AB
When Thy soldiers take their swords	Owen	1887	DE
*Where cross the crowded ways of life	North	...	DE
Where is thy God, my soul	Lynch	1855	E
Where is your God, they say	Martineau	1873	A
Wheresoever two or three	Conder	1836	C
*Wilt Thou not visit me	Very	1839	A
Work is sweet, for God has blest	Thring	1866	A
Ye that have spent the silent night	Gascoigne	1575	D

Of the above 285 hymns, about 230 appear in but a single book (A, 120; B, 12; C, 28; D, 22; E, 49), about 40 in two books, and the rest in either three or four books. Their distribution between the books is as follows: A, 159; B, 36; C, 39; D, 45; E, 80.

As would naturally be expected, the large majority of these hymns are comparatively recent in date. Out of the total of 285, 13 come from before 1800, about 50 from between 1830 and 1860, somewhat over 100 from between 1860 and 1890, and the rest presumably from a still more recent time. Just about half of them seem to be of American origin, though the exact data on this point are not readily available.

In connection with the contention that variety and novelty of meter are now decidedly demanded, it may be noted that in this list about 80 meters are represented, each one requiring a distinct type of tune. The proportion of the meters that were once overwhelmingly standard would be much smaller than it is,

if it did not happen that one of the books (A) shows an unusual emphasis upon them. My impression is that the writers of hymns are rather less affected by the desire for variety of measure than are the editors of hymn-books — and the writers of tunes. And it is also to be remembered that varied meters are not to be looked for much prior to about 1860, at least in the material that has not already passed into some degree of common use.

A most interesting line of inquiry might be followed as to the scheme of classification and grouping adopted in these new books. In each case there is an evident intention to reëxamine the substance of the poems and their essential spirit or attitude, and then to arrange them under categories or rubrics that shall have some freshness of suggestion. The results are singularly effective in certain particulars, often in many. But, as bearing upon the natural question about the topics or classes of sentiment that are sought for in the fresh hymns that are being introduced into usage, it will be worth while to note the following sample points. In one of the books (A) 73 hymns are included under these captions, "Gladness and Gratitude, Love and Service, Work and Duty, Sincerity and Earnestness, Ardor and Valor." Of these 73, 35 are new. Similarly, in this same book 28 hymns are given under the captions, "Social Progress, Our Country." Of these, 15 are new. In another of the books (E) 4 hymns are given under the captions "The Home, The City," all of which are new. In this book, too, out of 35 hymns under "Love" (as a trait of "The Children of the Kingdom"), 12 are new; and, out of 21 hymns for children, 6 are new. These facts are but specimens of a large number that might be given to show in what directions of thought and feeling the editorial instinct believes the desire or need of the churches to be tending.

It is perhaps unnecessary to say in conclusion that the purpose of this statistical study is not in the least critical. These five books present marked differences at many points, which will appeal to different minds with varying force. For my own part, I rejoice in this dissimilarity, since it brings clearly into view the enormous richness of the hymnodic literature that is available in English, and since it suggests something of the essential breadth of sentiment and expression that must be reckoned with in supplying

practical manuals for congregational adoption. The constant multiplication of hymnals is far from being an evil, though it is naturally somewhat perplexing to those who examine them casually. But hymnals of the grade here considered are now always made with infinite thought and pains on the part of expert editors. They therefore represent scholarship, as well as devoutness, of an extremely high order. Since the issue of such books involves large pecuniary risks, besides the expenditure of prodigious time and labor, it is fair to assume that in no case would they be undertaken unless back of them lay some strong conviction of a genuine existing demand that they are fitted to satisfy, or of a latent, but vital need that they are fitted to supply. In any case, they are significant signs of the times — quite as significant in their way as many treatises and discussions in other fields.

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